

John Jay

One THING is Needful:
O R,
Serious Meditations
UPO N THE
Four Last THINGS,
Death, } Heaven,
Judgment, } AND
Hell.
To which is added,
EBA and GERIZZIM,
OR,
The Blessing, and the Curse:
WITH
Prison Meditations.

The Fourth Edition.

By JOHN BUNYAN.
Author of *The Pilgrims Progress*.

L O N D O N
Printed, and are to be Sold by the Book-
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One THING is Needful.

Get into the Meditations

THE M O D

ADVERTISEMENT.

THIS Author having published many Books, which have gone off very well, there are certain Ballads, &c. sold at Newgate and on London-bridge, who have the two first Letters of this Author's Name, and his Effigies to their Rhime, is and is called, and is called, suggesting to the World as they were his. Now know, that at this Author publisheth his Name at large to all his Books; and what you shall see otherwise he disowns.



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AN
INTRODUCTION
TO THE
Ensuing Discourse.

I. These Lines I at this time present

To all that will them heed ;

Wherein I shew to what intent

God saith, *Convert and live.*

II. For these Four Things come on apace,

Which we should know full well,

Both *Death* and *Judgment*, and, in place,

Next to them, *Heaven* and *Hell*.

III. For doubtless, Man was never born

For this *Life*, and no more ;

No, in the *Resurrection* Morn

They must have *Weal* or *Woe*.

IV. Can any think, that God should take

That pains, to form a Man

So like himself, only to make

Him here a moment stand ?

V. Or that he should make such ado,
By *Justice*, and by *Grace*;
By *Prophecy* and *Apostles* too,
That Men might see his Face.

VI. Or that the Promise he hath made,
Also the *Things* great
Should in a moment end and fade;
O! No, this is a Cheat. O T

VII. Besides, who is so mad (or worse)
To think that Christ should come
From Glory, to be made a Curse,
And that in *Sinners* room.

VIII. If nothing should by us be had
When we are gone from hence,
But *Vanities* while here, O mad
And foolish Confidence!

IX. Again, Shall God, who is the Truth,
Say, *There is Heaven and Hell*;
And shall men play that Trick of Youth,
To say, *But who can tell?*

X. Shall he that keeps his Promise sure
In things both low and small,
Yet break it like a Man impure,
In matters great'st of all?

XI. Oh, let all tremble at that thought,
That puts on God the lye,

That

upon the Four last Things. 3

That faith, Men shall turn into nought,
When they be sick and dye.

XII. Alas, *Death* is but as the Door
Through which all men do pass,
To that, which they for evermore
Shall have by *Wrath* or *Grace*.

XIII. Let all therefore that read my Lines
Apply them to the Heart;
Yea, let them read, and turn betimes,
And get the better part.

XIV. Mind therefore what I treat on here,
Yea, mind and weigh it well;
'Tis *Death* and *Judgment*, and a clear
Discourse of *Heaven* and *Hell*.

Of Death.

1. *Death*, as a King rampant and stout,
The World he dare engage;
He conquers all, yea, and doth rout
The great, strong, wise, and sage.

2. No King so great, nor Prince so strong,
But *Death* can make to yield,
He bind and lay them all in thrall,
And make them quit the Field.

A 3

3. Where

3. Where are the Victors of the World,
With all their Men of might
Those that together Kingdoms hurl'd,
By Death are put to flight.

4. How feeble is the strongest hand,
When Death begins to appear
The Giant now leaves off to stand,
Much less with stand and fight.

5. The man that hath a Lion's face
Must here give place and bend
Yea, tho' his Bones were bars of brass,
'Tis vain here to contend.

6. Submit he must to feeble ones,
To Worms who will enclose
His skin and flesh, sinews and bones,
And will thereof dispose.

7. Among themselves, as Merchants do
The Prizes they have got,
Or as the Souldiers give unto
Each man the share and lot.

8. Which they by dint of sword have won
From their most daring foe
While he lies by as full as stone,
Not knowing what they do.

9. Beatty Death comes to the young
And Youth to death is bound
And Youth to death is bound
And Youth to death is bound.

The Witty he brings to distress,
And Wantons to disgrace.

10. The wild he tames, and spoils the mirth
Of all that wanton are,
He takes the worldling from his worth,
And poor man from his care.

11. Death favours none, he lays at all,
Of all sorts and degree;
Both old and young, both great and small,
Rich, poor, and bound, and free.

12. No fawning words will flatter him,
Nor Threatnings make him start;
He favours none for worth or kin,
All must taste of his Dart.

13. What shall I say? the Graves declare
That Death shall conquer all;
There lie the skulls, dust, bones, and there
The Mighty daily fall.

14. The very looks of Death are grim,
And ghastly to behold;
Yea, tho' but in a Dead-man's Skin,
When he is gone and cold.

15. How 'fraid are some of Dead-men's beds,
And others of their graves;
They neither care to see the Dead,
Nor yet to hear their names.

16. Now

16. Now all these things are but the shade
And badges of his Coat;
The Glass that runs, the Sythe and Spade,
Tho' weapons more remote,

17. Yet such as make poor mortals shrink
And fear, when they are told,
These things are signs that they must drink
With Death, O then how cold

18. It strikes them to the heart! how do
They study it to shun!
Indeed who can bear up, and who
Can from these shakings run?

19 But how much more then when he comes
To grapple with thy Heart;
To bind with Thread thy Toes and Thumbs,
And fetch thee in his Cart?

20. Then will he cut thy silver Cord,
And break thy golden Bowl;
Yea, break that Pitcher which the Lord
Made Cabin for thy Soul.

21. Thine Eyes, that now are much of sight
Shall then no way escape
How to escape this dreadful plight
For Death will make thee die.

22. Thine Legs that now can amble fast
Shall then with pain be cast
To take no rest
When he doth thee cast

23. The

upon the Four last Things.

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23. That Tongue that now can boast and brag
Shall then by Death be silent
So fast, as not to speak or wag,
Tho' Death lies by thy side.

24. Thou that didst once incline thine ear
Unto the Song and Tale,
Shall only now Death's Message hear,
While he with Face most pale

25. Doth reason with thee how thy days
Hath hitherto been spent,
And what have been thy deeds and ways,
Since God this time hath sent

26. Then wilt he so begin to tear
Thy Body from thy Soul,
And both from Life, if now thy Care
Be not on ~~God's~~ Soul.

27. Death puts on things another face
Than we in health do see:
Sin, Satan, Hell, Death, Life and Grace
Now great and weighty be.

28. Yea, now the Sick man's life is set
Upon a World to come,
He also knows too without lett,
That there must be his Home.

29. Either in Joy, in Bliss and Light,
Or Sorrow, Woe, and Grief;

Either

Either with Christ and Saints in white,
Or Fiends, without relief.

30. But, oh! the sad estate that then
They will be in that die
Both void of Grace and Life! poor men!
How will they fear and cry,

31. Ha! live I may not, tho' I would
For Life give more than all;
And dye I dare not, tho' I should
The World gain by my fall.

32. No, here he must no longer stay,
He feels his Life run out,
His Night is come, also the Day
That makes him fear and doubt

33. He feels his very Nettle edge
All waxeth pale and wan
Nay, worse, he fears to misery
He shortly must be gone

34. Death doth already strike his Heart
With his most fearful Sting
Of GUILT, which makes his Conscience start
And quake at every thing.

35. Yea, as his Body doth decay
By a contagious grief,
So his poor Soul doth faint away
Without hope or relief.

36. Thus

upon the Four last Things.

9

36. ~~Thus~~ While the man is in this state,
Death doth still on him lay;
Live, die, sink, swim, fall, fool or fair,
Death still holds on his way.

37. Still pulling of him from his place,
Full sore against his mind;
Death like a Sprite flares in his Face,
And doth with Links him bind,

38. And carries him into his Den,
In darkness there to lie,
Among the swarms of wicked men
In grief eternally.

39. For only he that God doth fear
Will now be counted wise:
Yea, he that feareth him while here,
He only wins the Prize.

40. 'Tis he that shall by Angels be
Attended to that bliss
That Angels have; for he, O he
Of Glory shall not miss.

41. Those weapons and those instruments
Of Death, that others fright,
Those dreadful fears and contents
That brings on some that Night

42. That never more shall have a Day,
Brings this man to that rest
Which none can win but only they
Whom God hath call'd and blest

43. With

43. With the softest and sweetest Grace,
With Faith, Hope, Love, and purest Love,
Him to offend, this man will not
In Visions high and clear.

44. Shall in that light which no Eye can
Approach unto, behold
The Rays and Beams of Glory, and
Find there his Name inscrib'd,

45. Among those glittering Stars of light
That Christ still holdeth fast
In his right hand with all his might,
Until that danger's past,

46. That shakes the world, and most hath drop
Into grief and distress,
O blessed then is he that's wrapped
In Christ his Righteousness.

47. This is the man Death cannot kill,
For he hath put on Arms;
Him Sin nor Satan hath not skill
To hurt with all their Charms.

48. An Helmet on his Head doth stand,
A Breast-plate on his Heart;
A Shield also on his Hand,
That blunteth every Dart.

49. Truth girds him round the reins, also
His Sword is in his Thigh;
His Feet in Shoes of Peace do go
The ways of Purity.

50. His Heart it groaneth to the Lord,
Who hears him at his call,
And doth him help and strength afford,
Wherewith he conquers all.

51. Thus fortified, he keeps the field
While Death is gone and fled;
And then lies down upon his Shield
Till Christ doth raise the dead.

Of Judgment.

1. **A**S 'tis appointed men should dye,
So Judgment is the next
That meets them most assuredly;
For so saith holy Text.

2. Wherefore of Judgment I shall now
Inform you what I may,
That you may see what 'tis, and how
It will be with Men that Day.

3. This World it hath a time to stand,
Which time, when ended, then
Will issue Judgment out of hand
Upon all sorts of Men.

4. The Judge we find, in God's Record,
The Son of Man, for he
By God's appointment is made Lord
And Judge of all that be.

5. Wherefore this Son of Man shall come
At last to count with all,

B

And

And unto them shall give just doom,
Whether they stand or fall.

6. Behold ye now the Majesty
And State that shall attend
This Lord, this Judge, and Justice high,
When he doth now descend.

7. He comes with Head as white as Snow,
With Eyes like flames of Fire;
In Justice clad from top to toe,
Most glorious in attire.

8. His Face is fill'd with gravity,
His Tongue is like a Sword;
His presence awes both stout and high,
The world shakes at his word.

9. He comes in flaming fire, and
With Angels clear and bright,
Each with a Trumpet in his hand,
Cloathed in shining white.

10. The Trump of God sounds in the Air,
The dead do hear his Voice;
The living too run here and there,
Who made not him their Choice.

11. Thus to his Place he doth repair,
(Appointed for his Throne)
Where he will sit to judge, and where
He'll count with every one.

12. Angels attending on his hand
By thousands on a row,

Yea, thousand thousands by him stand,
And at his beck do go.

13. Thus being sate, the Books do ope
In which all Crimes are writ,
All Virtues too, of Faith and Hope,
Of Love; and every whit

14. Of all that Man hath done or said,
Or did intend to do;
VVhether they sinn'd, or were afraid
Evil to come into.

15. Before this Bar each sinner now
In Person must appear,
Under his Judgment, there to bow
VVith trembling and with fear:

16. VVithin whose breast a witness then
VVill certainly arise,
That to each Charge will say *Amen*,
VVhile they seek and devise

17. To shun the Sentence which the Lord
Against them then will read
Out of the Books of God's Record,
VVith Majesty and Dread.

18. But every Heart shall opened be
Before this Judge most high;
Yea, every thought to Judgment he
VVill bring assuredly.

19. And every word and action too
There will manifest;

14 . . . Meditations

Yea, all that ever thou didst do,
Or keep within thy breast.

20. Shall then be seen and laid before
The world, that then will stand
To see thy Judge open every sore,
And all thy Evils scann'd.

21. Weighing each sin and wickedness
With so much Equity,
Proportioning of thy distress
And woful misery

22. With so much justice, doing right,
That thou thy self shalt say,
My sins have brought me to this plight,
I threw my self away

23. Into that gulph my sins have brought
Me justly to possess,
For which I blame not Christ, I wrought
It out by wickedness.

24. But oh! how willingly would these
That thus in Judgment be,
If that they might have help or ease,
Unto the Mountains flee.

25. They would rejoyce if that they might
But underneath them creep,
To hide them from revenging Right,
For fear of which they weep.

26. But all in vain, the Mountains then
Will all be fled and gone;

No shelter will be found for Men
That now are left alone.

27. For succour they did not regard
When Christ by Grace did call
To them, therefore they are not heard,
No Mountains on them fall.

28. Before this Judge no one shall shroud
Himself, under pretence
Of Knowledge, which hath made him proud,
Nor seeming Penitence.

29. No high Profession here can stand,
Unless Sincerity
Hath been therewith commixed, and
Brought forth Simplicity.

30. No Mask nor Vizer here can hide
The Heart that rotten is ;
All Cloaks must now be laid aside,
No Sinner must have bliss.

31. Tho' most approve of thee, and count
Thee upright in thy Heart,
Yea, tho' prefer'd and made surmount
Most men to act thy part,

32. In treading where the godly trod,
As to an outward shew ;
Yet this holds still, the Grace of God
Takes hold on but a few,

33. So as to make them truly such
As then shall stand before
This Judge with gladness, this is much,
Yet true for evermore.

34. The Tree of Life this Paradise
Doth always beautifie
Cause of our health it is the rise
And perpetuity.

35. Here stands the golden throne of Grace
From out of which do run
Those cryстал streams that make this place
Far brighter than the Sun.

36. Here stands Mount Sion with her King,
Jerusalem above,
That holy and delightful thing,
So beautified with love.

37. That as a Mother succours those
VVhich of her Body be,
So she far more, all such as close
In with her Lord; and she

38. Her gates, her everlasting doors
VVill open wide unto
Them all, with welcome, welcome, poor,
Rich, bond, free, high and low,

39. Unto the Kingdom which our Lord
Appointed hath for all
That hath his name and word ador'd,
Because he did them call

40. Unto that work, which also they -
Sincerely did fulfill,
Not shunning always to obey
His gracious holy will.

41. Besides, this much doth beautifie
This goodly Paradise,

That

That from all quarters constantly
VVhole thousands, as the price

42. Of precious Blood, do here arrive,
As safe escaping all
Sin, Hell and Satan did contrive
To bring them into thrall.

43. Each telling his deliverance
Th' open face of Heaven;
Still calling to remembrance
How fiercely they were driven

44. By deadly Foe, who did pursue
As swift as Eagles fly;
Which if thou have not, down thou must
With those that then shall dye
The second Death, and be accurst
Of God. For certainly

45. The truth of Grace shall only here
Without a blush be bold
To stand, whilst others quake and fear,
And dare not once behold.

46. That heart that here was right for God
Shall there be comforted;
But those that evil ways have trod,
Shall then hang down their head.

47. As sore confounded with the guilt
That now upon them lies,
Because they did delight in filth
And beastly Vanities.

48. Or

48. Or else because they did deceive
With hypocritical
Disguise their own Souls, and leave
Or shun that best of all

49. Approved word of Righteousness
They were invited to
Embrace, therefore they no access
Now to him have, but woe.

50. For every one must now receive
According to their ways
They that unto the Lord did cleave
The everlasting joys.

51. Those that did dye in wickedness,
To execution sent,
There still to grapple with distress,
Which nothing can prevent.

52. Of which two states I next shall write,
Wherefore I pray give ear
And to them bend with all your might
Your Heart with filial fear.

Of Heaven

1. **H**eaven is a state, unto a state,
It doth all things excell,
No Man can fully it relate,
Nor of its Glory tell.

2. God made it for his Residence,
To sit on as a Throne,
Which

upon the Foundation of Things.

**VVhich sheweth the Excellence
VVhereby it may be known.**

**3. Doubtless the Fabrick that was built
For this so great a King
Must needs surprise thee, if thou wilt.
But duly mind the thing.**

**4. If all that build do build to suit
The glory of their state,
VVhat Oratour (tho' most acute)
Can fully Heaven relate?**

**5. If Palaces that Princes build
[VVhich yet are made of Clay]
Do so amaze when much beheld,
Of Heaven what shall we say?**

**6. It is the high and holy place,
No Moth can there annoy,
Nor make to fade, that goodly Grace
That Saints shall there enjoy.**

**7. Mansions for glory and for rest
Do there prepared stand
Buildings eternal for the blest
Are there provided, and**

**8. The glory and the comeliness
By deepest thought none may
VVith heart or mouth fully express,
Nor can before that day.**

9. These Heavens we see, be as a stole
Or garment folded up, and laid away
Before they do together roul,
And waite till he to summon call.

10. There with the King the Bridegroom
By him are led into his Palace Chambers, there to stand
His Palace Chambers, there to stand
VVith him Prospected to view.

11. And taste, and smell, and be inflam'd,
And ravished to see
The Buildings he hath for us fram'd,
How full of Heav'nly joy be.

12. Its state also is marvellous
For beauty to behold,
All goodness there is plentiful,
and better far than Gold.

13. Adorn'd with grace and righteousness,
VVhile fragrant scents of love
Overflow with everlasting bliss
All that do dwell above.

14. The Heav'nly Majesty, whose Face
Doth far exceed the Sun,
VVill there cast forth its Rays of Grace
After this world is done.

15. VVhich rays and beams will so possess
All things that there shall dwell,
VVith so much glory, light, and bliss,
That none can think or tell.

16. That

16. That wisdom which doth order all
Shall there be fully shewn;
That strength that bears the world there shall
By every one be known.

17. That Holiness and Sanctity
Which doth all thought surpass,
Shall there in perfect purity
Outshine the Crystal Glass.

18. The Beauty and the Comeliness
Of this Almighty shall
Make amiable with lasting bliss;
Those he thereto shall call.

19. The presence of our God will be
Eternal Life in all,
And health and gladness, while we see
Thy Face, O Heavenly Father.

20. How will the Lord make clear and plain
How sweetly did he teach us
His Attributes, when Christ was slain
Our Saviour to be.

21. How will the Lord make clear and plain
How Strength did make him strong,
How Holiness did bear the cross,
And answer just demand.

22. How all the Attributes did send
Themselves to work on us,
Thorow the blood when God did send
To save us by his might.

23. All

All this will be done in our Eyes
VVithin the holy Place,
And greatly raise our Melody,
And flow our Hearts with Grace.

24. The largest thought that can arise
VVithin the widest heart,
Shall then be filled with surprises,
And pleas'd in every part.

25. All Myſteries ſhall here be ſeen,
And every Knot untied;
Electing Love, that hid hath been,
Shall ſhine on every ſide.

26. The God of Glory here will be
The Life of every one,
VVhoſe good Attributes ſhall we
Poſſeſs them as our own.

27. By wiſdom we all things ſhall know,
By light all things ſhall ſee,
By ſtrength [we] ſhall things we ſhall do
When we in Glory be.

28. The holy Land of God who,
VVho for our ſakes did die,
The holy ones of God ſhall know,
And that moſt perfect love.

29. Whoſe ſaints ſhall be Diſciples,
That we have of him ſent,
VVill then be ſent to us,
In viſions full and clear,
And ſhall be ſent to us
30. Thoſe

upon the Four last Things. 23

30. These many thousand acts of Grace,
That here we feel and find,
Shall there be read with open face
Upon his heart most kind ;

31. There he will shew us how he was
Our Prophet, Priest, and King,
And how he did maintain our Cause,
And us to Glory bring.

32. There we shall see how he was touch'd
With all our grief and pain,
[As in his Word he hath avouch'd]
When we with him shall reign ;

33. He'll shew us also how he did
Maintain our Faith and Love,
And why his Face sometimes he hid
From us, who are his Dove ;

34. These tempting times that here we have
We there shall see were good,
Also that hidden strength he gave,
The purchase of his Blood.

35. That he should stand for us before
His Father, thus we read,
But then shall see, and shall adore
Him for his gracious deed.

36. Tho' we are vile, He without shame
Before the Angels all,
Lays out his strength, his worth, and name,
For us, who are in thrall.

C

37. This

37. This is He who was mock'd and beat,
Spit on, and crown'd with thorns;
Who for us had a bloody Sweat,
Whose Heart was broke with scorns.

38. 'Tis he who stands so much our friend,
As shortly we shall see,
With open face, world without end,
And in his Presence be.

[Thorns,

39. That Head that once was crown'd with
Shall now with Glory shine,
That Heart that broken was with Scorns,
Shall flow with Life Divine.

40. That man that here met with disgrace,
We there shall see so bright,
That Angels can't behold his Face
For its exceeding light.

41. What gladness will possess our heart
When we shall see these things!
What Light and Life in every part
Will rise like lasting Springs!

42. O blessed Face, and holy Grace,
When shall we see this day?
Lord, fetch us to this goodly place
We humbly do thee pray.

43. Next to this Lamb we shall behold
All Saints, both more and less,
With whited Robes in Glory roul'd,
'Cause Him they did confess.

44. Each walking in his Righteousness
With shining Crowns of Gold,
Triumphing still in Heavenly bliss,
Amazing to behold.

45. Each Person for his Majesty
Doth represent a King ;
Yea, Angel like for Dignity,
And Seraphims that sing.

46. Each motion of their mind, and so
Each twinkling of their eye ;
Each word they speak, and step they go,
It is in purity.

47. Immortal are they every one,
Wrapt up in health and light,
Mortality from them is gone,
VWeakness is turn'd to might.

48. The Stars are not so clear as they,
They equalize the Sun ;
Their Glory shines to perfect Day,
VWhich Day will ne'er be done.

49. No sorrow can them now annoy,
Nor weakness, grief or pain,
No faintness can abate their joy,
They now in Life do reign.

50. They shall not there, as here, be vext
VWith Satan, Men, or Sin,
Nor with their wicked hearts perplex,
The Heavens hath cop'd them in.

51. Thus as they shine in their Estate,
So too in their Degree;
VVhich is most goodly to relate,
And ravishing to see.

52. The Majesty whom they adore,
Doth them in wisdom place
Upon the Thrones, and that before
The Angels, to their grace.

53. The Saints of the Old Testament,
Full right to their degree:
Likewise the New, in excellent
Magnificency be.

54. Each one his badge of Glory wears,
According to his place,
According as was his affairs
Here, in the time of Grace.

55. Some on the right hand of the Lamb,
Likewise some on the left,
With Robes and golden Chains do stand
Most grave, most sage, and dest.

56. The Martyr here is known from him
Who peaceably did dye,
Both by the place he sitteth in,
And by his Dignity.

57. Each Father, Saint, and Prophet shall,
According to his worth,
Enjoy the honour of his Call,
And plainly hold it forth.

58. Those

upon the Four last Things. . 27

58. Those bodies which sometimes were torn
And bones that broken were
For God's word, he doth now adorn
With health and glory fair.

59. Thus when in Heavenly harmony
These blessed Saints appear,
Adorn'd with Grace and Majesty,
What gladness will be there?

60. The light, and grace, and countenance,
The least of these shall have,
Will so with terrour them advance,
And make their face so grave,

61. That at them all the world will shake,
When they lift up their head;
Princes and Kings will at them quake,
And fall before them dead.

62. This shall we see, thus shall we be,
O would the day were come,
Lord Jesus take us up to thee,
To this desired home.

63. Angels also we shall behold,
When we on high ascend,
Each shining like to Men of Gold,
And on the Lord attend.

64. These goodly Creatures, full of Grace,
Shall stand about the Throne,
Each ope with Lightning in his Face,
And shall to us be known.

28 · *Serious Meditations*

65. These Cherubims with one accord
Shall cry continually,
Ah! holy, holy, holy Lord,
And Heavenly Majesty.

66. These will us in their arms embrace,
And welcome us to rest,
And joy to see us clad with Grace,
And of the Heavens possess.

67. This we shall hear, this we shall see,
While raptures take us up,
When we with blessed Jesus be,
And at his Table sup.

68. Oh shining Angels! what must we
With you lift up our Voice?
We must, and with you ever be,
And with you must rejoice.

69. Our Friends that lived godly here,
Shall there be found again,
The *wife*, the *Child*, and *Father* dear,
With others of our Train.

70. Each one down to the foot in white,
Fill'd to the brim with Grace;
Walking among the Saints in light,
With glad and joyful Face.

71. That God did use us to convert,
We there with Joy shall meet,
And jointly shall with all our heart
In Life each other greet.

72. A Crown to them we then shall be,
A Glory and a Joy;
And that before the Lord, when he
The world comes to destroy.

73. This is the place, this is the state
Of all that fear the Lord;
Which Men nor Angels may relate
With tongue, or pen, or word.

74. No Night is here, for to eclipse
Its spangling rays so bright,
Nor doubt, nor fear to shut the lips
Of those within this light.

75. The strings of Musick here are tun'd
For Heavenly harmony,
And every Spirit here perfum'd
With perfect Sanctity.

76. Here runs the Crystal streams of Life,
Quite thorow all our Veins,
And here by Love we do unite
With Glory's golden Chains.

77. Now that which sweetneth all will be
The lasting of this state;
This heightens all we hear or see
To a transcendent rate.

78. For should the Saints enjoy all this
But for a certain time,
Oh, how would they their mark then miss,
And at this thing repine?

79. Yea,

79. Yea, 'tis not possible that they
 VWho then shall dwell on high,
 Should be content, unless they may
 Dwell there eternally.

80. A thought of parting with this place
 VWould bitter all their sweet;
 And darkness put upon the Face
 Of all they there do meet.

81. But far from this the Saints shall be,
 Their Portion is the Lord,
 VWhose Face for ever they shall see,
 As saith the *Holy Word*.

82. And that with everlasting Peace,
 Joy, and Felicity;
 From this time forth they shall encrease
 Unto Eternity.

*Of Hell, and the Estate of those
 that perish.*

1. **T**Hus having shew'd you what I see
 Of Heaven, I now will tell
 You also, after search; what be
 The damned wights of Hell.

2. And oh, that they who read my Lines
 Would ponder soberly,
 And lay to heart such things betimes
 As touch Eternity.

3. The sleepy Sinner little thinks
What sorrows will abound
Within him, when upon the brinks
Of *Tophet* he is found.

4. Hell is beyond all thought a state
So doubtful and forlorn,
So fearful, that none can relate
The pangs that there are born.

5. God will exclude them utterly
From his most blessed Face,
And them involve in misery,
In shame, and in disgrace.

6. God is the Fountain of all bliss,
Of Life, of Light and Peace;
They then must needs be comfortless
Who are depriv'd of these.

7. Instead of Life, a living Death
Will there in all be found,
Sighs will be in every breath,
Thus sorrow will abound.

8. No light, but darkness here doth dwell,
No peace, but horror strange:
The fearful damning wights of Hell
All will make this change.

9. To many things the Damned's woe
Is likened in the Word,
And that because no one can show
The vengeance of the Lord.

10. Unto

10. Unto a dreadful burning Lake,
All on a fiery flame,
Hell is compared, for to make
All understand the same.

11. A burning Lake, a Furnace hot,
A burning Oven too
Must be the portion, share, and lot
Of those which evil sow.

12. This plainly shews the burning heat
With which it will oppress
All hearts, and will like burnings eat
Their Souls with fore distress.

13. This burning Lake it is God's wrath
Incensed by the Sin
Of those who do reject his path,
And wicked ways walk in.

14. Which wrath will so perplex all parts
Of Body and of Soul:
As if up to the very hearts
In burnings they did roul.

15. Again, to shew the stinking state
Of this so sad a case,
Like burning Brimstone God doth make
The hidings of his Face.

16. And truly as the steam and smoak
And flames of Brimstone smell,
To blind the Eyes, and Stomach choak,
So are the pangs of Hell:

17. To see a Sea of Brimstone burn,
Who would it not afright?
But they whom God to Hell doth turn
Are in most woful plight.

18. This burning cannot quenched be,
No, not with tears of Blood,
No mournful groans in misery
Will here do any good.

19. O damned Men! this is your Fate,
The Day of Grace is done,
Repentance now doth come too late,
Mercy is fled and gone.

20. Your groans and cries they sooner should
Have sounded in mine ears,
If Grace you would have had, or would
Have me regard your tears.

21. Me you offended with your Sin,
Instructions you did slight,
Your Sins against my Law hath bin;
Justice shall have his right.

22. I gave my Son to do you good,
I gave you space and time
With him to close, which you withstood,
And did with Hell combine.

23. Justice against you now is set,
Which you cannot appease;
Eternal Justice doth you lett
From either life or ease.

24 Thus

24. Thus he that to this place doth come
May groan, and sigh, and weep ;
But Sin hath made that place his home,
And there it will him keep.

25. VVherefore Hell in another place
Is call'd a Prison too,
And all to shew the evil case
Of all Sin doth undo.

26. VVhich Prison, with its locks and bars
Of God's lasting decree,
VVill hold them fast ; O how this marrs
All thought of being free !

27. Out at these brazen bars they may
The Saints in glory see ;
But this will not their grief allay,
But to them torment be.

28. Thus they in this infernal Cave
VVill now be holden fast
From Heavenly freedom, though they crave
Of it they may not taste.

29. The Chains that darkness on them hang
Still rattling in their Ears,
Creates within them heavy pangs,
And still augments their fears.

30. Thus hopeless of all remedy,
They dyingly do sink
Into the Jaws of misery,
And Seas of sorrows drink.

31. For being cop'd on every side
With helplessness and grief,
Headlong into dispair they slide
Bereft of all relief.

32. Therefore this ~~Place~~ is call'd a Pit,
Prepar'd for those that dye
The second Death, a term most fit
To shew their misery.

33. A Pit that's bottomless is this,
A Gulph of grief and woe,
A Dungeon which they cannot miss,
That will themselves undo.

34. Thus without stay they always sink,
Thus fainting still they fall,
Dispair they up like water drink,
These Prisoners have no Bail.

35. Here meets them now that worm that
And plucks their bowels out,
The Pit too on them shuts her Jaws ;
This dreadful is, no doubt.

36. This ghastly worm is guilt for Sin,
That on the Conscience feeds,
With Vipers Teeth, both sharp and keen,
Whereat it sorely bleeds.

37. This worm is fed by memory,
Which strictly brings to mind

All things done in prosperity,
As we in Scripture find.

38. No word, nor thought, nor act they did,
But now is set in sight,
Not one of them can now be hid,
Memory gives them light.

39. On which the understanding still
Will judge, and sentence pass,
This kills the mind, and wounds the will,
Alas, alas, alas!

40. Oh, Conscience is the Slaughter-shop,
There hangs the Ax and Knife,
'Tis there the worm makes all things hot,
And wearies out the life.

41. Here then is execution done
On Body and on Soul,
For Conscience will be brib'd of none,
But gives to all their dole.

42. This worm, 'tis said, shall never dye,
But in the Belly be
Of all that in the flames shall lye,
O dreadful sight to see!

43. This worm now needs must in them live,
For sin will still be there,
And guilt, for God will not forgive;
Nor Christ their burden bear.

upon the Four last Things. 37

44. But take from them all help and stay,
And leave them to despair,
Which feeds upon them night and day,
This is the damned's share.

45. Now will confusion so possess
These Monuments of Ire,
And so confound them with distress,
And trouble their desire,

46. That what to think, or what to do,
Or where to lay their head,
They know not; 'tis the damned's woe
To live, and yet be dead.

47. These Cast-aways would fain have life,
But know, they never shall,
They would forget their dreadful plight,
But that sticks fast of all.

48. God, Christ, and Heaven, they know are
Yet dare not on them think; [best,
The Saints they know in Joys do rest,
While they their tears do drink.

49. They cry alas, but all in vain,
They stick fast in the mire,
They would be rid of present pain,
Yet set themselves on fire.

50. Darkness is their perplexity,
Yet do they hate the light,

They always see their misery,
Yet are themselves all night.

51. They are all dead; yet live they do,
Yet neither live nor dye,
They dye to weal, and live to woe,
This is their misery.

52. Amidst all this so great a feare
That here I do relate,
Another falleth to their share
In this their sad estate.

53. The Legions of infernal Fiends
Then with them needs must be,
A just reward for all their pains;
This they shall feel and see.

54. With yellings, howlings, shrieks and cry
And other doleful noise,
With trembling hearts and failing eyes,
These are their hellish Joys.

55. These Angels black they would obey,
And serve with greedy mind,
And take delight to go astray,
That pleasure they might find.

56. VVhich pleasure now like poyson turns
Their joy to heaviness,
Yea, like the gall of Asps it burns,
And doth them sore oppress.

57. Now

upon the Four last Things. 39.

57. Now is the joy they lived in
All turn'd to brinish tears,
And resolute attempts to sin
Turn'd into hellish fears.

58. The floods run trickling down their face,
Their hearts do prick and ake,
VWhile they lament their woful case,
Their loins torter and shake.

59. O wetted cheeks, with bleared eyes,
How fully do you show
The pangs that in their bosom lies,
And grief they undergo!

60. Their dolor in their bitterness
So greatly they bemoan,
That Hell it self this to express
Doth eccho with their groan.

61. Thus broiling on the burning grates,
They now to wailing go,
And say of those unhappy fates
That did them thus undo,

62. Alas my grief! hard hap had I
Those dolors here to find,
A living Death, in Hell I lye,
Involv'd with grief of mind.

63. I once was fair for light and grace,
My days were long and good;
I lived in a blessed place
VWhere was most Heav'nly food.

64. But wretch I am, I slighted Life,
And chose in Death to live;
Oh, for these days now if I might
Ten thousand worlds would give.

65. VVhat time had I to pray and read!
VVhat time to hear the word!
VVhat means to help me at my need
Did God to me afford!

66. Examples too of Piety
I every day did see,
But they abuse and slight did I,
Oh, woe be unto me.

67. I now remember how my Friend
Reproved me of Vice,
And bid me mind my latter end,
Both once, and twice, and thrice.

68. But oh, deluded man, I did
My Back upon him turn;
Eternal life I did not heed,
For which I now do mourn.

69. Ah, golden time, I did thee spend
In Sin and Idleness,
Ah health and wealth, I did you lend
To bring me to distress.

70. My Feet to evil I let run,
And Tongue of folly talk;
My Eyes to vanity hath gone;
Thus did I vainly walk.

upon the Four last Things.

71. I did as greatly toil and strain
My self with Sin to please,
As if that everlasting gain
Could have been found in these.

72. But nothing, nothing have I found
But weeping, and alas,
And sorrow, which doth now surround
Me, and augment my cross.

73. Ah, bleeding Conscience, how did I
Thee check when thou didst tell
Me of my faults, for which I lye
Dead while I live in Hell.

74. I took thee for some peevish foe,
VVhen thou didst me accuse,
Therefore I did thee buffet so,
And Counsel did refuse.

75. Thou often didst me tidings bring
How God did me dislike,
Because I took delight in Sin;
But I thy News did slight.

76. Ah *Mind*, why didst thou do those things
That now do work my woe?
Ah, *Will*, why wast thou thus inclin'd
Me ever to undo?

77. My *Senses*, how were you beguil'd
When you said Sin was good?

It

Serious Meditations

nath in all parts me defil'd,
And drown'd me like a flood.

78. Ah, that I now a being have
In sorrow and in pain ;
Mother, would you had been my Grave,
But this I wish in vain.

79. Had I been made a Cockatrice,
A Toad, or suchlike thing ;
Yea, had I been made Snow or Ice,
Then had I had no sin.

80. A Block, a Stock, a Stone, or Clot,
Is happier than I ;
For they know neither cold nor hot,
To live, nor yet to dye.

81. I envy now the happiness
Of those that are in sight,
I hate the very name of bliss,
'Cause I have there no right.

82. I grieve to see that others are
In glory, life, and well,
Without all fear, or dread, or care,
While I am wreck'd in Hell.

83. Thus will these Souls with watry Eyes,
And backing of their Teeth,
With wringing hands, and fearful cries,
Expostulate their grief.

84. O set their Teeth they will, and gnash,
And gnaw for very pain,
While as with Scorpions God doth lash
Them for their life so vain.

85. Again, still as they in this muse,
Are feeding on the fire,
To mind there comes yet other news,
To scruer their Torments higher.

86. Which is the length of this estate,
Where they at present lye,
Which in a word I thus relate,
'Tis to Eternity.

87. This thought now is so firmly fixt
In all that comes to mind,
And also is so strongly mixt
With wrath of every kind.

88. So that whatever they do know,
Or see, or think, or feel,
For ever still doth strike them thro'
As with a bar of Steel.

89. For ever shineth in the Fire,
Ever is on the Chains;
'Tis also in the pit of Ire,
And taste in all their pains.

90. For ever separate from God,
From Peace, and Life, and Rest;
For ever underneath the Rod
That Vengeance liketh best.

Serious Meditations, &c.

91. O ever, ever, this will drown'd
Them quite, and make them cry,
We never shall get o'er thy bound,
Oh, great Eternity!

92. They sooner now the Stars may count
Than loose these dismal bands;
Or see to what the moats amount,
Or number up the sands,

93. Than see an end of this their woe,
Which now for sin they have;
O wantons, take heed what ye do,
Sin will you never save.

94. They sooner may drink up the Sea
Than shake off these their fears;
Or make another in one day
As big with brinish tears,

95. Than put an end to misery,
In which they now do roar;
Or help themselves; no, they must cry
Alas for evermore.

96. When years by thousands on a heap
Are pass'd o'er their head;
Yet still the fruits of sin they reap
Among the ghosly Dead.

97. Yea, when they have time out of mind
Been in this Case so ill,
For ever, ever is behind
Yet for them to fulfill.

F I N I S.

Ebal and Gerizzim;

O R,

The BLESSING and the CURSE.

BEING

A Short Exhortation to Sinners, by
the Mercy and Severity of God.

From Mount Gerizzim.

BESIDES what I said of the Four last Things.
And of the weal and woe that from them
spring.

An after-word still runneth in my mind,
Which I had here expose unto that wind,
That may it blow into that very hand
That needs it. Also that it may be scann'd
With greater soberness, shall be my Pray'r,
As well as diligence, and godly care;
So to present it unto publick view,
That only truth and peace may thence ensue,

My

My talk shall be of that amazing love
 Of God we read of, which that it may prove
 By its engaging Arguments to have
 Thee, I shall lay out that poor help I have,
 Thee to entice; that thou wouldst dearly fall
 In love with thy Salvation, and with all
 That doth thereto concur, that thou might be
 As blessed as the Blessed can make thee,

Not only here, but in the world to come,
 In bliss, which I pray God may be thy home.

But first I would advise thee to bethink
 Thy self, how sin hath laid thee at the brink
 Of Hell, where thou art lulled fast asleep
 In Satan's arms, who also will thee keep
 As senseless and secure as e'er he may,
 Lest thou shouldst wake and see't, and run away
 Unto that Jesus whom the Father sent
 Into the world, for this cause and intent.

That such as thou from such a thrall as this
 Mightst be released, and made Heir of bliss.

Now that thou must awake, the danger fly,
 And so escape the death that others dye;
 Come, let me set my Trumpet to thine ear,
 Be willing all my message for to hear:

'Tis for thy life, O do it not refuse;

VVoe unto them good counsel do abuse;

Thou art at present in that very case,

VVhere argues thou art destitute of Grace:

For he that lies where sin hath laid him, lies

Under the curse, graceless, and so he dies

In Body and in Soul, within that range,

If God his Heart in mercy doth not change,

Before

Before he goes the way of all the Earth,
Before he lose his Name and his Breath,
Repentance there is none within the Grave,
Nor Christ, nor Grace, nor Mercies for to save
Thee from the Vengeance due unto thy sin,
If now thou dost not truly close with him.

Thou art like him that sleepeth in the Sea
On broken Boards, which without guide or stay
Are driven whither winds and water will,
While greedy Beasts do wait to have their fill
By feeding on his Carcass, when he shall
Turn over board, and without mercy fall
Into the Jaws of such as make a prey
Of those whom Justice drowneth in the Sea.

Thou art like him that snoring still doth lye
Upon the Bed of vain security,
Whilst all about him into burning flame.

By fire is turn'd, yea, and while the frame
And building where he lies consuming is,
And while himself these burnings cannot miss.

Thou art like one that hangeth by a thread
Over the mouth of Hell, as one half dead;
And oh, how soon this thread may broken be,
Or cut by Death, is yet unknown to thee!
But sure it is, if all the weight of sin,
And all that Satan too hath doing been,

Or yet can do, can break this crazy thread,
'Twill not be long before among the Dead
Thou tumble do, as linked fast in chains,
With them to wait in fear for future pains.

What shall I say? wilt thou not yet awake?
Nor yet of thy poor Soul some pity take?

E

Among

Among the Lyons it hood-winked lies;
 Oh, that the Lord would open once thine Eyes
 That thou might'st see it, then I dare say, thou
 As half bereft of wits, would'st try out, how
 Shall I escape? Lord help, oh! help with speed,
 Reach down thy hand from Heaven, for help I
 To save me from the Lyons, for I fear [need,
 This Soul of mine they will in pieces tear.

Come then, and let us both expostulate
 The case betwixt us, till we animate
 And kindle in our hearts that burning love
 To Christ, to Grace, to Life, that we may move
 Swifter than Eagles to this blessed Prey,
 Then shall it be well with us in that day. (stand,
 The trump shall sound, the dead made rise, and
 Then to receive, for breach of God's command
 Such thunder-claps as these, *Depart from me*
 Into Hell fire, you that the wicked be,
 Prepared for the Devil, and for those
 That with him and his Angels rather chose
 To live in filthy sin and wickedness,
 Whose fruit is everlasting bitterness.

We both are yet on this side of the Grave,
 We also Gospel-privileges have,
 The Word, and time to pray, God give us heart
 That like the Wise-man we may add our part,
 To get the Pearl of price, then we shall be
 Like godly *Mary, Peter, Paul*, and we
 Like *Jacob* too, the blessing shall obtain,
 While *Esau* rides a hunting for the gain
 Of worldly Pelf, which will him not avail,
 When Death or Judgment shall him sore assail.

Now

Now, to encourage us for to begin,
Let us believe the Kingdom we may win,
And be possesse thereof, if we the way
Shall hit into, and then let nothing stay
Or hinder us; the Crown is at the end,
Let's run, and strive, and fly, and let's contend
With greatest courage it for to obtain,
'Tis life and peace, and everlasting gain.
The gate of life, the new and living way,
The Promise holdeth open all the day,
Which thou by *Jacob's* Ladder must ascend,
Where Angels always wait, and do attend
As Ministers, to minister for those
That do with God, and Christ, and Glory close.
If guilt of Sin still lieth at our door,
As to discourage, let us set before
Our Eyes a bleeding Jesus, who did die
The death, and let's believe the reason why
He did it, was, that we might ever be
From death and sin, from hell and wrath set free.
Yea, let's remember for that very end
It was his blessed Father did him send,
That he the Law of God might here fulfill,
That so the Mystery of his blessed will
Might be revealed in the blessedness
Of those that fly to Christ for righteousness.

Now let us argue with our selves then thus:
That Jesus Christ our Lord came to save us,
By bearing of our sins upon his back,
By hanging on the Cross as on a Rack,
While Justice cut him off on every side, (hide,
While smiles divine themselves from him did

While earth did quake, and rocks in pieces rent,
 And while the Sun as veiled, did lament
 To see the innocent and harmless die
 So fore a death, To full of misery.

Yea, let us turn again and say, All this
 He did and suffered for love of his.
 He brought in everlasting righteousness,
 That he might cover all our nakedness:
 He wept, and washt his face with brinish tears,
 That we might saved be from hellish fears:
 Blood was his sweat too in his agony,
 That we might live in joyful exaltation:
 He apprehended was, and led away,
 That Grace to us ward never might decay:
 With swords and bills, and outrage in the night,
 That to the peace of Heav'n we might have right
 Condemn'd he was between two Thieves to die,
 That we might ever in his bosom lie:
 Scourged with whips his precious body were,
 That we lashes of Conscience might not fear:
 His head was crown'd with thorns, that we might
 Crowned with glory and felicity.
 He hanged was upon a cursed Tree,
 That we delivered from death might be:
 His Father from him hides his smiles and face,
 That we might have them in the heav'nly place:
 He cry'd, *My God, why hast thou forsaken me?*
 That we forsaken of him might not be:
 Into his Side was thrust a bloody Spear,
 That we the sting of death might never fear:
 He went into the Grave after all this,
 That we might up to Heav'n go, and have bliss.

Yea,

Yea, rise again he did out of the Earth,
 And shook off from him all the chains of death.
 Then at his Chariot-wheels he captive led
 His Foes, and trod upon the Serpent's head;
 Riding in triumph to his Father's Throne,
 There to possess the Kingdom as his own.
 What say'st thou? wilt not yet unto him come?
 His arms are open, in his heart is room
 To lay thee; be not then discouraged,
 Although thy sins be many, great and red;
 Unto thee Righteousness he will impute,
 And with the kisses of his mouth salute
 Thy drooping Soul, and will it so uphold,
 As that thy shaking Conscience shall be bold
 To come to Mercy's Seat with great access,
 There to expostulate with that Justice
 That burns like fiery flames, against all those
 That do not with this blessed Jesus close;
 Which unto thee will do no harm, but good,
 Because thou hast reliance on that Blood
 That Justice saith hath given him content,
 For all that do unfeignedly repent
 Their ill-spent life, and roul upon free grace,
 That they within that bosom might have place,
 That open is to such, where they shall lye
 In ease, and gladness, and felicity.
 World without end, according to that state
 I have, nay, better than I can relate.

If thou shalt still object, thou yet art vile,
 And hast an Heart that will not reconcile
 Unto the holy Law, but will rebel,
 Heark yet to what I shall thee farther tell.

Two things are yet behind that help thee will,
If God shall put into thy mind that skill,
So to improve them as becometh those
That would with mercy and forgiveness close.

First then, let this sink down into thy heart,
That Christ is not a Saviour in part,
But every way so full y he is made
The All of those that underneath his shade
And wing would sit, and shroud their weary soul
That even *Moses* dare it not controul,
But justify it, approve of it, and conclude
No Man nor Angel must himself intrude
With such Doctrine that may oppose the same,
On pain of blaspheming that holy Name,
Which God himself hath given unto Men,
To stay, to trust, to lean themselves on when
They feel themselves assaulted, and made fear
Their sin will not let them in life appear.

For, as God made him perfect Righteousness,
That he his love might to the height express,
And us present compleat before the Throne;
Sanctification too, of his own
He hath prepared, in which we do stand
Compleat in Holiness, at his right hand.
Now this Sanctification is not
That Holiness which is in us, but that
Which in the Person of this Jesus is,
And can inherently be only his,
But is imputed to us for our good,
As is his active Righteousness and Blood,
Which is the cause, tho' we in us are found.

That mercy and forgiveness both abound.

To us-ward, and that why we are not silent
 And empty, and away rebukes sent,
 Because that all we do import this.
 Bless God then for his Holiness of his,
 And learn to look by Faith on that alone,
 VVhen thou seest thou hast nothing of thy own;
 Yea, when thy heart most willing is to do
 VVhat God by his good word doth call thee to;
 And when thou find it most Holiness within,
 And greatest power over every sin,
 Yet then to Jesus look, and thou shalt see
 In him Sanctification for thee;
 Far more complete than all that thou canst find
 In the most upright heart and shining mind,
 That ever Men or Angels did possess;
 VVhen most fill'd with inherent Righteousness
 Besides, if thou forgettest here to live,
 And Satan get thee once into his snare,
 He will so hide thy VVheat, and so thy Ruin
 That thou wilt quickly cry, I am undone.

Alas, thy goodliest attainments here,
 Tho' like the fairest blossoms they appear,
 How quickly will they loor and decay,
 And be as if they all were but away;
 VVhen once the blast of Gods wrath shall be sent
 Upon thee with the fire of his wrathment
 Rich men will not be able to stand
 In crack, and the poor will not stand
 But in the day of his wrath shall be cast
 In single Gath, and shall be cast
 Have place where the fire shall be sent
 Their substance is as the wind, and shall be sent

But shaken, then they quickly fear and cry,
 Alas! 'tis not this small and odd Money
 We carry in our pockets for to spend
 Will make us rich, or much will stand our friend;
 If famine, or if want do us assail,
 How quickly will these little pieces fail?

If thou be wise consider what I say,
 And look for all in Christ, where no decay
 Is like to be, then though thy present frame
 Be much in up and down, yet he the same
 Abideth, yea, and still at God's right hand,
 As thy most perfect holiness will stand.
 It is, I say, not like to that in thee,
 Now high, then low, now out, then in, but he
 Most perfect is when thou art at the worst,
 The same, the very same, I said at first.
 This helpeth much when thou art buffeted,
 And when thy graces lie in thee as dead,
 What to believe they are all perfect still
 In Christ thy Head, who hath that blessed skill,
 Yet to present thee by what is in him
 Unto his Father, one that hath no sin.
 Yea, this will fill thy mouth with Argument
 Against the Tempter, when he shall present
 Before thee all thy weakness, and shall hide
 From thee thy Guilt, that thou mayst abide
 Under the covering shadow of his lief,
 Which never failed Christian man's relief.
 Nor help thy self thou must against him thus
 O Satan, though thy heart be full of woe
 Than thou a while ago, yet I perceive
 Thou hast no more to hope of mine.

Not

Nor yet of holiness, for by the Word
 I find, that Jesus Christ our blessed Lord
 Is made Sanctification for me
 In his own Person, where all Graces be,
 As water in the Fountain, and that I
 By means of that have yet a Sanctity,
 Both personal and perfect every way,
 And that is Christ himself, as Paul hath say.
 Now tho' my crazy Pitcher oft doth leak,
 By means of which my Graces are so weak,
 And so much spent, that one I cannot find
 Able to stay or help my feeble mind.
 Yet then I look to Jesus, and see all
 In him that wanting is in me, and shall
 Again take courage, and believe he will
 Present me upright in his Person, till
 He humble me for all my foolishness,
 And then again fill me with holiness.
 Now if thou lovest inward Sanctity,
 As all the Saints do most unfeignedly,
 Then add to what I have already said,
 Faith in the Promise, and be not afraid
 To urge it often at the Throne of Grace,
 And to expect it in its time and place.
 Then he that true is, and that cannot lye,
 Will give it now thee, that thou thereby
 Maist serve with faith, with fear, in truth & love,
 That God that did at first thy Spirit move
 To a k it to his praise, that he might be
 Thy God, and that he might delight in thee.

If I should here particulars relate,
 Methinks it could not but much animate

Thy

Thy Heart, though very little, to enquire
How thou maist that enjoy which all desire
That love themselves and future happiness;
But oh, I cannot fully it express:

The Promise is so open and so free
In all respects to those that humble be,
That want they cannot what for them is good,
But there 'tis, and confirmed is with Blood;
A certain sign, all those enjoy it may,
That see they want it, and sincerely pray
To God the Father, in that Jesus Name
Who bled on purpose to confirm the same

Now wouldst thou have a heart that tender is,
A heart that forward is to close with bliss,
A heart that will impressions freely take
Of the New Covenant, and that will make
The best improvement of the word of Grace,
And that to wickedness will not give place,
All this is in the Promise, and it may
Obtained be of them that humble pray.
Wouldst thou enjoy that Spirit that is free,
And loosest those that in their Spirits be
Opprest with guilt, or filth, or unbelief,
That Spirit that will where it dwells be chief,
Which breaketh *Samson's* Cord as rotten thread
And raiseth up the Spirit that is dead,
That sets the will at liberty to chuse
Those things that God hath promised to infuse
Into the humble heart? All this, I say,
The Promise holdeth out to them that pray.
Wouldst thou have that good, that blessed mind
That is so much to heavenly things inclin'd,
That

That it aloft will soar, and always be
Contemplating on blest Eternity.

That Mind that never thinks it self at rest,
But when it knows it is for ever blest.

That Mind that can be here no more content;
Than he that in the Prison doth lament;

That blessed Mind that counts it self then free
When it can at the throne with Jesus be,

There to behold the Mansions he prepares
For such as be with him, and his co-heirs.

This Mind is in the Covenant of Grace,
And shall be theirs that truly seek his face.

Is godly fear delightful unto thee,

That fear that God himself delights to see
Bear Tway in them that love him? then he will

Thy godly Mind in this request fulfill,

By giving thee a fear that tremble shall

At every Grip thou takest, lest thou fall,

And him offend, or hurt thy self by sin,

Or cause poor Souls that always blind have bin,

To stumbe at thy falls, and harder be

Against their own Salvation and thee.

That fear that of it self would rather chuse

The rod, than to offend or to abuse

In any thing that blessed worthy Name,

That hath thee saved from that death & shame

That sin would soon have brought thee to, if he

Had not imputed Righteousness to thee.

I will love them, saith God, and not depart

From them, but put my fear within their hearts,

That I to them may always lovingly be

And that they never may depart from me.

Wouldst

Wouldst thou be very upright and sincere?
 Wouldst thou be that within thou dost appear,
 Or seem to be in outward exercise
 Before the most devout, godly and wise?
 Yea, art thou thus when no Eye doth thee see
 But that which is invisible? and be
 The words of God in truth thy prop and stay?
 And do they in their Conscience bear more sway
 To govern thee in Faith and Holiness,
 Than thou can with thy heart & mouth express?
 And do the things that truly are divine,
 Before thee more than Gold or Rubies shine?
 And if, as unto Solomon God, should (would
 Propound to thee, *What wouldst thou have?* how
 Thy heart and pulse beat after heav'nly things,
 After the upper and the better springs?

Could it with unfeigned heart and upright
 Cry, Hold me fast, Lord, never let me slip,
 Nor slip aside from Faith and Holiness,
 Nor from the blessed hope of future bliss?
 Lord, rather cross me any where than here,
 Lord, fill me always with thy holy fear
 And godly jealousy of mine own heart,
 Lest I, Lord, should at any time depart
 From thy most precious Covenant of Grace,
 Where Jesus rules as King, and where thy face
 Is only to be seen with comfort, and
 Where sinners washed before thee stand.

If these thy groanings be sincere and true
 If God doth count thee one that dost pursue
 The things thou cry'st after, with thy heart,
 No doubt but in them thou shalt have a part.

The next word that I would now say,
 Is how thou wilt attain unto these Graces;
 Those blessed Graces, and that thou mayest
 Thou dost with so much ready zeal express
 Thy love to, and thy longing to enjoy,
 That sins and weakness might thee less annoy.
 Know then, as I have hinted heretofore,
 And shall now speak unto a little more;
 All Graces in the Person of the Son
 Are by the Father had, and therefore none
 Can them obtain but they who with him close;
 All others given are, but only those;
 For of his Father's is that we receive,
 And Grace for Grace; let us then then decree
 Himself for others, with a fervent shew
 Of Holiness, if thou wilt, others.
 When he should have been Father, then
 It was that he should be Christ for Men;
 Faith, hope, and love, true zeal, an upright heart,
 Right humbleness of mind, and every part
 Of what the word of Life counts holiness,
 God then laid up in him, that we receive
 And help might have, who do unto him fly
 For Righteousness, and Gospel Sanctify.
 Now if thou wouldst inherit Righteousness
 And so Sanctification possess,
 In Body, Soul and Spirit, then thou must
 To Jesu fly, as one ungodly, first;
 And so by him crave pardon for thy sin
 Which thou hast loved, and hast lived in;
 For this cannot at all forgiven be,
 For any righteousness that is in thee.

Because the best they haue is filthie rage,
Prophaned religion, and worldly brags
Of Flesh and blood, which alwayes cruell lie
To God, to Grace, and thy Felicity.

Then if thou be imputed thou must haue
Thee from that guilt and punishment to saue
Thoulyfender, as a sinful man,
Through his power, and that neuer can
By any other means be purged be,
Or ever haue true holiness in thee.

The reason is, because all Graces are
Only in Christ, and be infused where,
Or into those whom he doth iustifie,
By what himself hath done, that he thereby
Might be the woorke of all that happines
The Sinner shall cry out, and in blisse
Besides, if Holiness should be found
In those who God doth pardon their ground
Why we forgiven be, would them to be,
He first found Holiness in thee and me;
But this the holy Scriptures will refuse,
And prove that righteousness he doth impute
Without respect to goodnes in man;
For to speak truth indeed, no goodnes can
Be found in those that under the Law
Doth stand; for if God goodnes in them saw
Why doth he once and twice say, *There is none
That righteous be, no, not so much as one;*
None understandeth, none seek after God,
His ways they haue not known, but haue abode
In wickedness, unprofitable they
Must needs appear to be them every way.

Their Throats an open Sepulchre, also +
 Their Mouths are full of filthy sayings too,
 And bitterness, and under their Lips
 The Ape hath hid his Tongue, as there many Slips
 And falls in Sin, and such good Works have!
 Now where's the Mercy that should them save?
 Or as a Preparation to move
 To move God to do for them less or more.
 No, Grace must on their Ungodliness bestow,
 Or else Sin will for ever abuse.
 Sweet Paul this Epistle doth express,
 Where he saith, *What shall we do to be saved?*
 Tho' *Works* be done, yet *Grace* is the only Band.
 Grace by the Promise given, which the Command
 Requireth us to do, and so are we
 Quitted from doing more by Grace made free.
 Now then if *Grace* thou wouldst obtain,
 And *Grace* thou wouldst have, *Grace* thou must have
 Even *Grace* in thy Heart, for *Grace* is the only Band
 That *Grace* is the only Band, for *Grace* is the only Band
 And clear *Grace* in thy Heart, from all
 That men by Scripture, or by *Grace* it, call
 Inherent *Grace* in thy Heart, or what
 Terms else they please to give it, for 'tis that,
 And *Grace* alone by which all *Grace* come
 Into the Heart, for *Grace* is the only Band
 For ought of *Grace* in thy Heart, or *Grace* in thy Heart,
 No Love or other *Grace* can be there
 Received by *Grace* in thy Heart, *Grace* in thy Heart,
 By bearing Faith, or Works? not Works and shall
 No way retain the same, except you do
 Bear Faith, embrace the same, and stick therein

The word of Pith unto me Pardon brings,
 Shows me the ground & reason whence it springs
 To wit, First Christ, which moved God to give
 His Son to die for me, that I might live.
 This word hath made my heart to me,
 Though I was once a sinner, yet I see
 Yet in this Son of God I find compleat,
 Whose righteousness is without all deceit;
 That which I could not do myself I might obtain,
 And that by which all we have lived been.

When I was thus in this condition,
 My heart began to be so much begin to bend
 To God, who had so much for me done,
 The Son, his blood, my hope, and to move
 With brokenness of Spirit after him
 Who broke a way, and killed for my sin.
 Now is mine heart so much so much so much
 To him, who has so much for me done,
 It can be said, that I am now so much
 Of God, who loved me when I was a sinner,
 And of sweet Jesus, who has so much done
 Me unto Justice by his precious blood,
 When no way left was left to do me good.
 If you would know how much I have done
 Thus of the Soul, I shall so much so much
 A little further, what my heart has done
 Since I have with the Lord acquainted been.

The word of Grace, when it is rightly felt
 The Spirit of a Man, and is at ease
 Doth set the Soul, the Spirit of the Lord
 Doth then with might accompany the Word,

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In which it sets forth Christ as crucified,
And by that means the Father pacified
With such a wretch as thou, and by this sight
Thy guilt is in the first place put to flight.
For thus the Spirit doth expostulate;
Behold how God doth now communicate
(By changing of the Person) Grace to thee
A sinner, but to Christ great misery.
Though he the Just one was, and so could not
Deserve this punishment: behold then what
The love of God is! how 'tis manifest,
And where the reason lies that thou art blest.
This Doctrine being spoken to the heart,
Which also is made yield to every part
Thereof, it doth the same with sweetness fill,
And so doth sins and wickednesses kill;
For when the love of God is thus reveal'd,
And thy poor drooping Spirit thereby seal'd,
And when thy heart, as dry ground, drinks this in
Unto the roots thereof, which nourish sin,
It smites them, as the worm did Jonah's Gourd,
And makes them dwindle of their own accord,
And dye away, instead of which there springs
Up Life and Love, and other holy things.
Besides, the hol^y Spirit now is come,
And takes possession of thee as its home;
By which a war maintained always is
Against the old man and the deeds of his.
When God at first upon Mount Sinai spake;
He made his very Servant Moses quake;
But when he heard the Law the second time,
His heart was comforted, his face did shine.

What was the reason of this difference,
 Seeing no change was in the ordinance?
 Altho' a change was in the manner, when
 The second time he gave it unto Men.
 At first 'twas given in Severity,
 In Thunder, Blackness, Darkness, Tempest high;
 In fiery Flames it was delivered,
 This struck both *Moses* and the Host as dead;
 But *Moses*, when he went into the Mount
 The second time, upon the same account,
 No fear, nor dread, nor shaking of his mind;
 Do we in all the Holy Scripture find,
 But rather in his Spirit he had rest,
 And look'd upon himself as greatly blest.
 He was put in the Rock, he heard the Name,
 Which on the Mount the Lord did thus proclaim
 The Lord, merciful, gracious, and more,
 Long-suffering, and keeping up in store
 Mercy for thousands, pardoning these things,
 Iniquity, Transgressions, and Sins,
 And holding guilty none but such as still
 Refuse forgiveness, of rebellious will.

This Proclamation better pleased him
 Than all the Thunder and the Lightning
 Which shook the Mount; this rid him of his fear,
 This made him bend make haste, & worship there
Jehosaphat, when he was sore oppress'd
 By *Amaziah* and his host, and the rest
 Of them that sought his Life, no rest he found
 Untill a word of Faith became a ground
 To stay himself upon; When they fell,
 His very Song became their Passing-bell.

Then

Then Holiness of Heart a consequence
Of Faith in Christ is, for it flows from thence;
The love of Christ in truth constraineth us,
Of love sincerely to make judgment thus:
He for us died, that for ever we
Might die to sin, and Christ's own Servants be.
O! nothing's like to the remembrance
Of what it is to have deliverance
From Death and Hell, which is of due our right,
Nothing's (I say) like this to work delight
In holy things; this like live-honey runs,
And needs no pressing out of Honey-combs.

Then understand my meaning by my words,
How sense of Mercy unto Faith affords
Both Grace to sanctifie, and holy make
That Soul that of Forgiveness doth partake.

Thus having briefly shewed you what is
The way of Life, of Sanctity, of Bliss,
I would not in conclusion have you think,
By what I say, that Christian men should drink
In these my words with lightness, or that they
Are now exempted from what every day
Their Duty is; No, God doth still expect,
Yea, doth command, that they do not neglect
To pray, to read, to hear, and not dissent
From being sober, grave and diligent
In watching, self-denyal, and with fear
To serve him all the time thou livest here.
Indeed I have endeavoured to lay
Before your Eyes the right and only way
Pardon to get, and also Holiness,
Without which never think that God will bless
Thee

Thee with the Kingdom he will give to those
 That Christ embrace, and holy lives do chuse
 To live, while here all others go astray,
 And shall in time to come be cast away.

From Mount Ebal.

THus having heard from *Gerizzim*, I shall
 Next come to *Ebal*, and you thither call,
 Not there to curse you, but to let you hear
 How God doth curse that Soul that shall appear
 An unbelieving man, a graceless wretch,
 Because he doth continue in the breach
 Of *Moses* Law, and also doth neglect
 To close with *Jesus*; him will God reject
 And cast behind him, for of right his due
 Is that from whence all miseries ensue.
Cursed, saith he, *are they that do transgress*
The least of my Commandments more or less.
 Nothing that written is must broken be,
 But always must be kept unto by thee,
 And must fulfilled be; for here no man
 Can look God in the face, or ever stand
 Before the Judgment-seat, for if he be
 Convict, condemned too assuredly.
 Now keep this Law no mortal Creature can,
 For they already do as guilty stand
 Before the God that gave it, so that they
 Obnoxious to the Curse live every day.

Which

Which also they must feel for certainty,
If unto Jesus Christ they do not fly.
Hence then as they for ever shall be blest
That do by Faith upon the Promise rest,
So Peace unto the wicked there is none,
'Tis wrath and death that they must feed upon.

That what I say may some impression make
On carnal hearts, that they in time may take
That course that will prove when time is
These lines I add to what I have begun. [done,
First thou must know that God, as he is Love
So he is Justice, therefore cannot move
Or in the least be brought to favour those
His Holiness and Justice nothing loves.

For tho' thou mayst imagine in thy heart
That God is this or that, yet if thou art
At all besides the truth of what he is,
And so thou build thy house for life and bliss,
Still he the same will be, and will be
The same, the same, the same unto thee.

As God is true, so his word is true, so
Unto his threatening he is faithful too,
Cease to be God he must, if he should break
One tittle that his blessed word hath said.

Now then none can be saved but those
With whom the Godhead is at peace, when
It them beholds with the ever-living eye
Of Justice, Holiness, and yet can spy
No fault nor blemish in them; these be they
That must be saved, as the Scriptures say.

If this be true, as 'tis assuredly,
Woe be to them that wicked live and die;

Those

Those that as far from Holiness have been
 All their Life long as if no Eye had seen
 Their doings here, or as if God did not
 At all regard, or in the least mind what
 Wherein, or how they did his Law transgress,
 Either by this or other wickedness;

But how deceived these poor Creatures are,
 They then shall know when they their burthen

Alas, our God is a consuming fire, [bear.
 So is his Law, by which he doth require
 That thou submit to him, and if thou be
 Not in that Justice found that can save thee
 From all and every Sentence which he spake
 Upon Mount Sinai, then as one that brake
 It, thou the flames thereof shalt quickly find
 As scourges thee to lash, while sins do bind
 Thine hand and foot, for ever to endure
 The strokes of vengeance for thy life impure.

What I have said will yet quickned be,
 And manifest abundantly to thee,
 If what I have already spoken to
 Be joyned with these Lines that do enue.
 Justice discovers its antipathy
 Against Profaneness and Malignity.
 Not only by the Law it gave to Men,
 And the statutes thereunto annexed then,
 But inasmuch as long before that day
 He did prepare for such as go astray
 That dreadful, that so much amazing place,
 Hell, with its torments, for those men that Grace
 And Holiness of Life slight and disdain,
 There to bemoan themselves with hellish pain.

This

This place also the pains so dismal be,
Both as to Name and Nature, that in me
It is not to express the damning wights,
The hellish torture, and the fearful plights
Thereof; for as intolerable they
Must needs be found by those that disobey
The Lord, so can no word or thought express
Unto the full the height of that distress,
Such miserable Caitiffs, that shall there
Rebukes of Vengeance for transgressions bear.

Indeed the holy Scriptures do make use
Of many Metaphors that do conduce
Much to the symbolizing of the place
Unto our Apprehension; but the case,
The sad, the woful case of those that lye
As wracked there in endless misery,
By all Similitudes no mortals may
Set forth in its own nature; for I say
Similitudes are but a shade and shew
Of those or that they signifie to you.
The Fire that doth within thine Oven burn,
The Prison where poor People sit and mourn,
Chains, Racks and Darknes, and such others be
As painting on the Wall, to let thee see
By word and figures the extremity
Of such as shall within these burnings lye.

But certainly, if Wickedness and sin
Had only foolish toys and trifles been,
And if God had not greatly hated it,
Yea, could he any ways thereof admit,
And let it pass, he would not thus have done,
He doth not use to punish any one

With

With any place of punishment that is
Above or sharper than the sin of his
Hath merited, and Justice seeth due;
Read Sin then by the Death that doth ensue.

Most men do judge of Sin, not by the fruits
It bears and bringeth forth, but as it suits
Their carnal and deluded hearts, that be
With sensual pleasures eaten up; but he
That now so judgeth shortly shall perceive
That God will judge thereof himself, and leave
Such men no longer to their carnal lusts,
To judge of wickedness, and of the just
And righteous punishment that doth of right
Belong thereto, and will too in despite
Of all their carnal reason, justifie
Himself in their eternal misery.

Then Hell will be no fancy, neither will
Mens sins be pleasant to them, but so ill
And bitter, yea, so bitter that none can
Fully express the same, or ever stand
Under the burden it will on them lay,
When they from Life and Bliss are sent away.
When I have thought how often God doth I speak
Of their destruction who his Law do break;
And when the nature of the punishment
I find so dreadful, and that God's intent,
Yea, resolution is, it to inflict
On every sinner that shall stand convict,
I have amazed been, yet to behold
And see poor sinners yet with sin so bold,
That like the Horse that to the battel runs
Without all fear, and that no danger shuns,
Till down he falls. O resolute attempts!

© sad,

O sad, amazing, damnable Events!
 The end of such proceedings needs must be,
 From which, O Lord, save and deliver me.
 But if thou think that God thy noble Race
 Will more respect, than into such a place
 To put thee; hold, tho' thou his offspring be,
 And art so lovely, yet Sin hath made thee
 Another kind of Creature than when thou
 Didst from his fingers drop, and therefore now
 Thy first Creation stands true in no stead,
 Thou hast transgressed, and in very deed
 Set God against thee, who is infinite,
 And that for certain never will forget
 Thy sin, nor favour thee if thou should dye
 A graceless man: this is thy misery.

When Angels sinned, tho' of higher race
 Than thou, and also put in higher place,
 Yet them he spared not, but cast them down
 From Heaven to Hell, where also they lie bound
 In everlasting chains, and no release
 Shall ever have, but wrath, that shall encrease
 Upon them, to their everlasting woe.
 As for the state they were exalted to,
 That will by no means mitigate their fear,
 But aggravate their hellish torment here:
 For he that highest stands, if he shall fall,
 His danger needs must be the great'st of all.
 Now if God noble Angels did not spare
 Because they did transgress, will he forbear
 Poor Dust and Ashes? will he suffer them
 To break his Law, and sin, and not condemn
 Them for so doing? let not man deceive
 himself or others; they that do bereave

Themselves by sin of happiness, shall be
Cut off by Justice, and have misery.

Witness his great Severity upon
The World that first was planted, wherein none
But only eight the Deluge did escape,
All others of that Vengeance did partake;
The reason was, that World ungodly stood
Before him, therefore he did send the flood,
Which swept them all away, a just Reward
For their most wicked ways against the Lord,
Who could no longer bear them and their ways,
Therefore into their bosom Vengeance pays.
We read of *Sodom* and *Gomorrab* too
What Judgments they for sin did undergo,
How God from Heaven did Fire upon them rain,
Because they would not wicked ways refrain,
Condemning of them with an overthrow,
And turned them to Ashes: who can know
The miseries that these poor People felt
While they did underneath those burnings melt.
Now these and many more that I could name,
That have been made partakers of the same,
And Sword of Justice, God did then cut off,
And make Examples unto all that scoff.
At Holiness, or do the Gospel slight;
And long it will not be before the Night
And Judgment, painted out by what he did
To *Sodom* and *Gomorrab*, fulfilled
Upon such Sinners be, that they may know
That God doth hate the Sin and Persons too
Of such as still rebellious shall abide,
Although they now at Judgment may deride.

F I N I S.

Prison Meditations

Directed to the Hearts of

SUFFERING SAINTS

AND

REIGNING SINNERS.

By JOHN BUNYAN, in Prison.

1665.

1. Friend, I salute thee in the Lord,

And wish thou maist abound

In Faith, and have a good regard

To keep on holy Ground,

2. Thou dost encourage me to hold

My Head above the Flood,

Thy Counsel better is than Gold,

In need thereof I stood.

G 2

3. Good

3. Good Counsel's good at any time,
The Wise will it receive,
Tho' Fools count he commits a Crime
Who doth good Counsel give.
4. I take it kindly at thy hand
Thou didst unto me write,
My Feet upon Mount Zion stand.
In that take thou delight.
5. I am (indeed) in Prison (now)
In Body, but my Mind
Is free to study Christ, and how
Unto me he is kind.
6. For though men keep my outward man
Within their Locks and Bars,
Yet by the Faith of Christ I can
Mount higher than the Stars.
7. Their Fetters cannot Spirits tame,
Nor tie up God from me ;
My Faith and Hope they cannot lame,
Above them I shall be.
8. I here am very much refresh'd
To think when I was out,
I preached Life, and Peace, and Rest
To Sinners round about.
9. My business then was Souls to save,
By preaching Grace and Faith,
Of which the comfort now I have,
And have it shall till death.
10. They were no Fables that I taught,
Devis'd by cunning men,
But God's own Word, by which were caught
Some sinners now and then.
11. Whom

11. Whose Souls by it were made to see
The evil of their sin;
And need of Christ to make them free
From Death, which they were in.
12. And now those very Hearts, that then
Were Foes unto the Lord,
Embrace his Christ and Truth, like men
Conquered by his Word.
13. I hear them sigh and groan, and cry
For Grace to God above;
They loath their sin, and to it dye,
'Tis Holiness they love.
14. This was the work I was about
When hands on me they laid,
'Twas *this* from which they pluck'd me out,
And vilely to me said,
15. You Heretick Deceiver, come,
To Prison you must go;
You preach abroad, and keep not home,
You are the Churches foe.
16. But having Peace within my Soul,
And Truth on every side,
I could with comfort them controul,
And at their charge deride.
17. Wherefore to Prison they me sent,
Where to this day I lie,
And can with very much content
For my Profession die.
18. The Prison very sweet to me
Hath been, since I came here,
And so would also hanging be,
If God will there appear.

19. Here dwells good Conscience, also Peace;
 Here be my Garments white;
 Here, tho' in Bonds, I have Release
 From Guilt, which else would bite.
20. When they do talk of Banishment,
 Of Death, or suchlike things,
 Then to me God sends Hearts content,
 That like a Fountain springs.
21. Alas, they little know what peace
 They help me to, for by
 Their rage my Comforts do encrease;
 Bless God therefore do I.
22. If they do give me Gall to drink,
 Then God doth sweetning cast,
 So much thereto, that they can't think
 How bravely it doth taste.
23. For as the Devil sets before
 Me heaviness and grief,
 So God sets Christ and Grace much more,
 Whereby I take relief.
24. Though they say then that we are Fools
 Because we here do lye,
 I answer, Goals are Christ his Schools,
 In them we learn to dye.
25. 'Tis not the baseness of this state
 Doth hide us from God's Face,
 He frequently, both soon and late
 Doth visit us with Grace.
26. Here comes the Angels, here comes Saints
 Here comes the Spirit of God
 To comfort us in our heaviness
 Under the wicked's Rod.

27. God sometimes visits Prisons more
Than lordly Palaces,
He often knocketh at our Door,
When he our Houses miss.
28. The truth and life of heavenly things
Lifts up our hearts on high,
And carries us on Eagles wings,
Beyond Carnality.
29. It takes away those Clogs that hold
The Hearts of other men,
And makes us lively, strong, and bold
Thus to oppose their sin.
30. By which means God doth frustrate
That which our Foes expect;
Namely, our turning th' Apostate,
Like those of Judas Sect.
31. Here comes to our remembrance
The troubles good men had
Of old, and for our furtherance,
Their Joys when they were sad.
32. To them that here for Evil lye,
The place is comfortless,
But not to me, because that I
Lye here for Righteousness.
33. The ~~Truth~~ and I were both here cast
Together, and we do
Lye Arm in Arm, and so hold fast
Each other; this is true.
34. This Goal to us is as a Hill,
From whence we plainly see
Beyond this world, and like our fill
Of things that lasting be.
35. From

35. From hence we see the emptiness
Of all this World contains;
And here we feel the blessedness
That for us yet remains.
36. Here we can see how all men play
Their Parts, as on a Stage,
How good men suffer for God's way,
And bad men at their rage.
37. Here we can see who holds that ground
Which they in Scripture find;
Here we see also who turns round
Like *Weathercocks* with' Wind.
38. We can also from hence behold
How *Seeming Friends* appear.
But *Hypocrites*, as we are told
In Scripture every where.
39. When we did walk at liberty,
We were deceiv'd by them,
Who we from hence do clearly see
Are vile deceitful men.
40. These Politicians that profess
For base and worldly ends,
Do now appear to us at best
But *Machiavilian* Friends.
41. Tho' Men do say, we do disgrace
Our selves by lying here
Among the Rogues, yet Christ our Face
From all such filth will clear.
42. We know there's neither flout nor frown
That we now for him bear,
But will add to our Heavenly Crown,
VVhen he comes in the Air!

43. When

43. When he our righteousness forth brings
Bright shining as the day,
And wipeth off those stann'rous things
That Scorners on us lay.
44. VVe sell our earthly happines
For heavenly house and home;
VVe leave this world because 'tis less,
And worse than that to come.
45. VVe change our drossy Dust for Gold,
From Death to Life we fly:
VVe let go Shadows, and take hold
Of Immortality.
46. VVe trade for that which lasting is,
And nothing for it give
But that which is already his
By whom we breath and live.
47. That liberty we lose for him,
Sickness might take away:
Our Goods might also for our sin
By Fire or Thieves decay.
48. Again, we see what Glory 'tis
Freely to bear our Cross
For him, who for us took up his,
VWhen he our Servant was.
49. I am most free that Men should see
A hole cut through mine Ear;
If others will ascertain me,
They'll hang a Jewel there.
50. Just thus it is we suffer here
For him a little pain;
VWho, when he doth again appear,
will with him let us reign.

51. If all must either dye for sin
A Death that's natural;
Or else for Christ, 'tis best with him
VWho for the last doth fall.
52. VWho now dare say, we throw away
Our Goods or Liberty,
VWhen God's most holy word doth say
VVe gain thus much thereby?
53. Hark yet again, you carnal men,
And hear what I shall say
In your own Dialect, and then
I'll you no longer stay.
54. You talk sometimes of Valour much,
And count such bravely mann'd;
That will not stick to have a touch
VWith any in the Land.
55. If these be worth commending then,
That vainly shew their might,
How dare you blame those holy Men
That in God's quarrel fight?
56. Though you dare crack a Coward's Crown,
Or quarrel for a Pin,
You dare not on the wicked frown,
Nor speak against their sin.
57. For all your Spirits are so stout,
For matters that are vain;
Yet Sin besets you round about,
You are in Satan's Chain.
58. You dare not for the Truth engage,
You quake at Prisonment;
You dare not make the Tree your Stage
For Christ, that King potent.
59. Know

59. Know then, true Valour there doth dwell
VVhere Men engage for God,
Against the Devil, Death and Hell,
And bear the wicked's Rod.
60. These be the Men that God doth count
Of high and noble mind ;
These be the Men that do surmount
VVhat you in Nature find.
61. First they do conquer their own hearts,
All worldly fears, and then
Also the Devil's fiery Darts,
And persecuting Men.
62. They conquer when they thus do fall,
They kill when they do dye :
They overcome then most of all,
And get the Victory.
63. The worldling understands not this,
'Tis clear out of his sight ;
Therefore he counts this world his bliss,
And doth our Glory slight.
64. The Lubber knows not how to spring
The nimble Footman's stage ;
Neither can Owls or Jackdaws sing
If they were in the Cage.
65. The Swine doth not the Pearls regard,
But them doth slight for Grains,
Tho' the wise Merchant labours hard
For them with greatest pains.
66. Consider Man what I have said,
And judge of things aright ;
VVhen all mens Cards are fully plaid,
VVhose will abide the Light ?

67. Will

67. Will those, who have us hither cast?

Or they who do us scorn?

Or those who do our Houses waste?

Or us, who this have born?

68. And let us count those things the best

That best will prove at last;

And count such Men the only blest,

That do such things hold fast.

69. And what though they us dear do cost,

Yet let us buy them so;

VVe shall not count our labour lost

VVhen we see others woe.

70. And let Saints be no longer blam'd

By carnal Policy;

But let the Wicked be asham'd

Of their Malignity.

F I N I S.

